

The Living Church

A weekly record of the news, the work, and the thought of the Episcopal Church



Beliefs of the Church
of England

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BAPTISM IN JAPAN

The Rt. Rev. P. S. Yanagihara, Bishop of Osaka, assisted by eight of his diocesan clergy, conducted a mass baptism of 250 Japanese war orphans on July 25th at the Widely Loving Society Orphanage. It is believed to be the largest baptismal service ever held in the Nippon Seikokwai.

The Church's Marriage Law

TO THE EDITOR: In *THE LIVING CHURCH* for August 17th, there appeared a letter by the Rev. Charles D. Kean relevant to the Church's marriage law. That letter has caused me to apply for membership in the American Church Union.

I do not propose to discuss the merits or demerits of the Church's marriage law at this time, but I do wish to point out that if men are ordained according to the Ordinal of the Book of Common Prayer, then they are priests of the Catholic Church and must act as such.

The Rev. Mr. Kean states that "we are Protestants," and this I fail to find on my ordination certificate, in the Creeds, or in the history of the Church.

In the past I have hesitated to be a "party" man, but now I can see no alternative when those within would seek to undermine the faith "as this Church hath received the same."

(Rev.), LLOYD GEORGE COMLEY.

Weiser, Idaho.

Teaching Materials Needed

TO THE EDITOR: I have noticed from time to time in the columns of *THE LIVING CHURCH* appeals from various priests who are in need. The Anglican Church here has a great opportunity for

teaching future generations. One thing that would be very helpful to us in our work here would be simple Sunday school materials, such as the "Christian Nature Series." If you are able to publish such a request, it would be very much appreciated, as any materials which parishes have left over at the end of the Sunday school year would be very helpful indeed. For example, there are two missionary Sunday schools attached to this parish, in which all of the teaching must be put across by the teacher without any visual aids whatsoever.

If anyone is able to send such materials, they should be sent to the address below. Any amount, large or small, would be appreciated, because there are over 100 parishes and missions in the diocese, and they are all very poor and in need of such teaching materials.

(Rev.) J. MURRAY EBY.

St. Philip's Vicarage,
Georgetown, British Guiana.

"Protestant for President?"

TO THE EDITOR: Every once in a while somebody in our Church has the guts to say something that needs saying. You did, in your editorial, "Protestant for President?" [L. C., July 13th]. In doing so, I am certain that you spoke for thousands of us who are disgusted with the concern of the *Churchman* lest Ku Klux

Klan principles decline with Ku Klux membership.

Most Americans — certainly most of those of our Church — have outgrown the intellectual adolescence which, ignoring or incapable of evaluating the notes in our own ecclesiastical eye, are intent only upon the beam in the Roman Catholic eye. Millions of us have been through two wars, side by side with Roman Catholic boys, and I believe that it will never occur to us to vote for or against any man because he is a Protestant, a Catholic, a Holy Jumper, or a snake juggler. Enough for us that he is a good American. Maybe the *Churchman* doesn't understand that.

We tried this kind of thing once, and, as you point out, we got the Methodist Board of Temperance and Public Morals. Because I can't go along on several points of dogma with my Roman Catholic pals, is no reason for my voting against him, or any other man, because of his faith. I do not care for the word "imprimatur" whether it be set by a Protestant or a Roman Catholic, and the proposals of the *Churchman* strike a note all too familiar in Germany under Hitler.

While we are at it, we had better decide where we of the Episcopal Church stand on this word Protestant — a negation in itself. Must we forever — through the inertia of those who should settle this — stand branded merely as a negative force? Surely it is more comfortable to drift — *laissez faire, laissez passer* — but the com-



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Frederick W. Kates

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portable thing isn't always the right or satisfactory thing. Our Lord could have stayed out of Jerusalem that last time, too.

EDWARD G. EICHELBERGER.

Manhasset, N. Y.

"To Clergymen Only"

TO THE EDITOR: As the son of a priest of the Church and one who has done considerable lay reading, I feel an urge to concur in most of the points suggested in the recent article "To Clergymen Only."

The critics seem to miss the real value of the other points when they single out item number four which deals with the length of sermons. I do not care how long a sermon is if it maintains interest, is properly built up, and is delivered with some vitality. If a clergyman can do this for a period beyond fourteen minutes, I say he is a good preacher and am willing to give him due credit.

The other features in the article are too good to be sidetracked by a discussion over the length of sermons. Our ritual is beautifully written, and a clear enunciation and unhurried rendition of the service will stimulate worshippers even though the sermon may be mediocre. I shudder when I hear some of our priests mumble or race through the service like some kid reciting the "Wreck of the Hesperus."

The beauty of the Bible and the words of the Prayer Book offer a grand opportunity for intelligent reading and dramatic appeal. Somewhere along the line, our priests should be trained in the use of the voice and the art of proper emphasis in reading.

As for notices, they are the bane of a beautiful service, and if they cannot be printed should certainly be used sparingly. If once forgotten, they should stay forgotten, and not be rudely injected from the altar or the rear of the Church.

Frankly, I think the lay person who wrote that article had a lot on the ball, and the fact that it is unfortunately anonymous, cannot minimize its value. Any clergyman may well read and study it with profit.

CHESTER CAMERON WELLS.

Manistee, Mich.

The Living Church

Established 1878

A Weekly Record of the News, the Work, and the Thought of the Episcopal Church.

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The Three Hours

TO THE EDITOR: May I comment on both your editorials [L. C., May 25th]. In the first place, it is always well to be reminded each year that Whitsunday is the birthday of the Church, but so often the Holy Spirit, who quickened the Church into existence on this day, is completely forgotten, or relegated, as in your editorial, to but an occasion I mention by the way. The emphasis, it seems to me, ought always to be given to the personality of the Holy Spirit at this time. Whitsunday is the only Sunday especially dedicated to Him, the octave day is devoted to the mystery of the Holy Trinity, and three of the days within the week are ember days, leaving but four days to concentrate on the Personality of the Holy Ghost.

As to the Three Hours devotion on Good Friday, the dedication of the period of our Lord's Agony to worship and meditation is certainly proper. The offering of the Mass of the Pre-Sanctified (or at least the Prayerbook Ante-Communion service), preceded by the Litany and possibly the Penitential Office, at the beginning of that period, takes up a good portion of the three hours, and the rest of the time could then very well be devoted to interspersed prayers, hymns, and brief sermons. This is the practice in my own parish, and is very effective. Of course the Mass (or Ante-Communion service) should be said sometime that day, and this plan seems to meet all the desiderata.

JARED S. MOORE.

Cleveland, Ohio

Religion and Sports

TO THE EDITOR: I note in that encyclopaedic volume, *Information Please*, which has been among the best sellers for the past few weeks, that information respecting *Religion* is given in just 17 pages (pp. 791 to 808), whereas the information respecting *Sports* requires no less than 136 (pp. 816 to 952).

I wonder whether this disparity represents the real interest of the American people or whether it reflects the weakness of religious leaders in giving out information.

HERBERT H. GOWEN.

Vancouver Island, B. C.

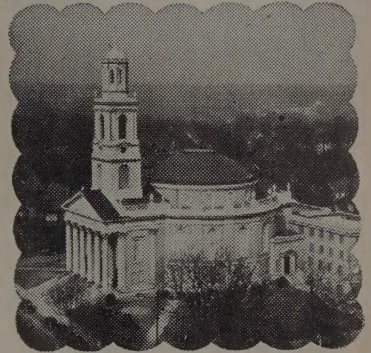
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The Question Box



Conducted by CANON MARSHALL M. DAY

• *The London Church Times states that only clergy of the Anglican Communion who are members of orders should be properly addressed as Father. Is there any ground for differing from that usage?*

The usage commended by the *Church Times* is the practice in most Roman Catholic countries other than Ireland. In that country and in the United States (which in spite of a papal decree, I am not willing to conceive as a Roman Catholic country), the Roman Catholic practice is to call all priests "Father" whether monastic or secular. In the popular mind, outside of Roman circles, the title "Father" tends to assert and "Mr." tends to deny the priesthood of the person addressed; consequently unless we wish to spread the Roman teaching that our clergy are no true priests, it is better for us to call them all "Father." The strictly Anglican title of a secular priest is "Sir," for example "Sir George Herbert," which will of course not do at all in this country.

• *Why does the feast of the Transfiguration occur in August, and not as one might expect, between Christmas and Easter?*

The feasts commemorative of the life of Christ cannot all be in historical order. During the historical half of the Christian Year we are trying to commemorate the events of a life of thirty years in about six months. Anciently the Transfiguration was commemorated on January 6th, as one of the "Epiphanies." Later it became a separate feast in the East and in Britain.

• *What is meant by a "penitent person" in Canon 16 Sec. 3 (a): "Provided, however, that no Minister shall in any case refuse these ordinances to a penitent person in imminent danger of death"?*

I believe this section of Canon 16 is intended to reiterate the provisions of Canon XIII of the Council of Nicea (which refers to all excommunicates, from whatever cause) and to point out that this applies in the special cases arising under this American canon. I should think that Baptism, Absolution, or the Viaticum should be given to any dying person professing repentance, without pressing the question of what he may purpose in the unlikely case of his recovery,

and certainly not as influenced by the priest's personal opinion of what his intention may be.

If the man so communicated recovers, Nicea XIII clearly states that he recovers into his former excommunicate status, which may be removed later by competent authority. So if he were excommunicate because of an unlawful marriage, the man would still have to restore his communicant status, either by abandoning the relationship, or through the bishop's godly judgment.

• *Are organists in the Episcopal Church exempted from the practice of kneeling for prayers?*

There is no rubric or canon to this effect. The organist is a worshipper just like the rest of us and should join in all the worship, which would certainly include assuming the right religious postures. Nevertheless we must remember that like the acolytes and singers he is one of the ministers, so that if his ministry require it, he may be in a different position from the congregation at large. His worship is done primarily with his organ and his personal acts of devotion must be regulated by its needs. He cannot leave his console if he is to accompany the amen or other response to the prayer being said. If the console is in full sight of the congregation, he should not disturb their devotion by frequent climbing on and off the bench. It is certainly possible to worship kneeling or sitting if one keeps the perception of the Presence in his soul. I know of some priests, whose organists sit in full view in the midst of the choir, who forbid kneeling except from "All glory be to The . . ." to " . . . although we are unworthy . . ." Others, whose organists must use the carrillon stop for a sanctus bell, keep their organists on the bench even through the Consecration. However, where the organ is only used to accompany hymns, there is no reason why the player should not act just like any other member of the congregation.

• *How should a priest be vested if he is the only clergyman officiating at a funeral and there is to be no Requiem?*

He should wear cassock, surplice, and black stole (tippet is permissible). It is also permissible to use a black cope either with or in place of the stole, if the priest has acolytes to assist him.

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GENERAL

EPISCOPATE

Bishop Louttit Elected

Bishop Louttit, Suffragan of South Florida, was elected Bishop of Western New York at a convention on October 14, held at St. John's Church, Buffalo, N. Y. The election came on the second ballot, and was made unanimous by a motion.

Other nominees were the Rev. Samuel Shoemaker and the Rev. Dr. Thorne Sparkman. Of the 31 clerical and 31½ lay votes necessary to elect on the first ballot, Bishop Louttit received 28 clerical and 23½ lay votes; Fr. Shoemaker, 19 clerical and 21½ lay; Dr. Sparkman, 14 clerical and 18½ lay. On the second ballot, with 31 clerical and 31 lay votes necessary to elect, Bishop Louttit received 33 clerical and 31½ lay votes; Fr. Shoemaker, 21 clerical, 22 lay; Dr. Sparkman, 7 clerical, 8½ lay.

The diocesan-elect was born in Buffalo, and is a graduate of Hobart College and Virginia Theological Seminary. Bishop Wing of South Florida ordained him to the diaconate and priesthood. He was elected Suffragan of South Florida on February 7, 1945.

VISITORS

Interview with Dr. Vidler

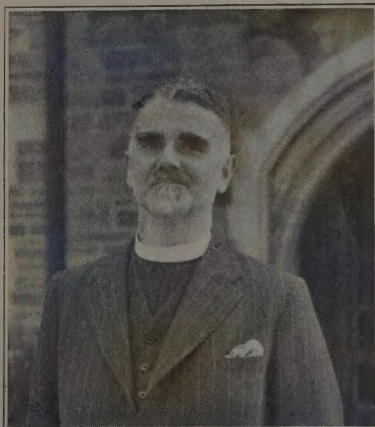
By ELIZABETH MCCracken

The Rev. Dr. Alec R. Vidler, warden of St. Deiniol's Library, Hawarden, and editor of *Theology*, who has come to America primarily to give the Hale Lectures for 1947 at Seabury-Western Theological Seminary, Evanston, Ill., very kindly consented to an interview the morning after he landed at New York. This is Dr. Vidler's first visit to this country; he will remain until about the middle of December.

In answer to the first question as to the state of religion in England, Dr. Vidler said:

"It looks as if England were ceasing to be Christian, but it does not seem to be becoming anything else. There are few hopeful signs that a better time is at hand; yet we do hope."

Asked why Christianity appeared to be ceasing, Dr. Vidler replied:



DR. VIDLER: "We are not meant to retreat to the catacombs. . . ."

"That is a long story. It extends back to the Renaissance, and has been happening for a long time. The Churches go on, and on the surface it looks as though a Christian tradition was there; but it is a façade.

"On the other hand, among young men and women there is a revived interest in religion. At Oxford and Cambridge Universities, there was an extraordinary response to missions in which all the Churches combined. I gave a series of addresses at the Cambridge Lent mission, now published in a book, *Good News for Mankind*, which were heard with interest. I am not at all despondent; yet I think that the Church is going through a state of tribulation."

In reply to a question as to whether the war had made a difference, either way, Dr. Vidler gave a memorable answer:

"I don't think the war has made much difference in a negative way. It has made many of our people more serious-minded: quite unlike the first World War. What has happened is that the 'acids of modernity' have eaten into the minds of our people. But British society has enormous powers of resistance. It is a matter of thankfulness that we have not slid farther yet."

In a discussion on a danger into which people everywhere were likely to fall, namely despair of future stability and fear that civilization will be destroyed, Dr. Vidler said earnestly:

"Where the people feel that civilization

is doomed, the great danger is that they will think that it does not matter what they do. They should proceed, through political action, through efforts for social justice, to be ready when the moment of doom comes — if it should come. We are not meant to retreat to the catacombs, or whatever people who retreat do when they feel that nothing at all can be done."

Like other English visitors, Dr. Vidler said little about the deprivations the English people are suffering. When the subject was mentioned he smiled and said:

"We have enough food, though it lacks variety. I believe the supply is to get shorter, since we must, and should, help Europe. England has grave problems but they are nothing compared with those on the Continent, especially Germany. The basic human need in Germany is so great that it overrides everything. The idea some persons have that Germany should be punished, and that the present extreme need is a punishment, is absurd. The Germans have had their punishment in the downfall of their false philosophy of man and the state. The only right idea of the peoples, who have another philosophy, is to save something from the wreck and abyss. Food, clothing, shelter: these must be supplied. It is absurd to talk to the people of Germany, or to any starving, freezing people, about democracy, until their basic needs have been met. These needs should be met in the interests of humanity. Also, they should be met because the future condition in Germany is of grave concern. Germany now is an open sore. Unless Germany's dire need, and that of the other suffering peoples, are met, and met very soon, they will say: 'Nazism, Fascism fed us and clothed us and warmed us. Communism will do it: they are better than Democracy.'"

Turning to Dr. Vidler's special work, a question was then asked about St. Deiniol's Library, at Hawarden, near Chester. Founded by William Ewart Gladstone in 1895, and endowed by him, situated at Hawarden Castle, still the residence of the Gladstone family, St. Deiniol's is the only residential library in Great Britain, and is believed to be the only such library in the world. Mr. Gladstone's own collection of 30,000 books was the basis of the library, which now contains twice that number of volumes. The residential part of the building has accommodations for thirty visitors at one time, and a refectory where meals for more than that number can be

regularly served. There are daily services in the chapel, and the parish church adjoins the library. Men come for varying periods of time in order to use the library. For those who wish to type in connection with their work, private studies are provided at a nominal extra cost. The foundation being liberally endowed, the rates charged are low. The library is not for Church of England men only; the only requirement is that a man be a serious student and that, if unknown to the warden, he enclose a letter of reference with his application for a visit. It is open all year round, both library and hostel.

Speaking further of St. Deiniol's, Dr. Vidler said:

"It is a great thing to have St. Deiniol's Library, a place where men can come for quiet work with books. Mr. Gladstone knew what he was about when he chose Hawarden for the location. Bishop Gore gave different advice: 'Put it in London,' he said, 'where it can be easily reached and where there are so many advantages.' But Mr. Gladstone very sagaciously kept to his own plan. The terms of the foundation state that it was 'founded for the promotion of divine learning.' The subjects most substantially represented in the library are theology, history, and philosophy; but there are many other subjects well covered, including political and social science, literature, the classics, and others likely to be required. When getting new books, the trustees try to include books special students may need."

Dr. Vidler mentioned that university students often come to the library for study during the long vacation. When asked whether there were any provisions for women readers, Dr. Vidler said:

"There have not hitherto been any. The demand for residence has been so great that we have not always been able to take all the men who applied for any one time. But we do plan to offer the facilities of the library to the women who will attend the William Temple College, the new theological training school for women opening this autumn. The college hopes to have its own building when it can. For the present, it will be housed in the old rectory, in Hawarden, not far from St. Deiniol's Library. That will make it possible for the women to use it, and we are glad to offer that use to them. I have been appointed honorary director of theological studies in William Temple College."

Dr. Vidler lives at St. Deiniol's. During his absence in America the sub-warden is in charge. The hostel is under the care of a matron, with a domestic staff. Dr. Vidler remarked that his hobby was gardening and bee-keeping. A gardener helps with the garden, but the bees are Dr. Vidler's responsibility alone.

Concerning the editing of *Theology*, which was the subject of the next question, Dr. Vidler said:

"The interesting thing is that it circu-

lates among the laity as well as among the clergy. We aim to make it an organ of Anglican theology, but not the organ of any particular party or school of thought. During the war it was reduced to tiny proportions. Now we can expand it. I hope to arrange for more contributors in the United States."

This led to a question about forthcoming theological books in England, to which Dr. Vidler replied:

"There is a fairly large number of religious books in the field of devotional material—such as the Lent books. But there are not many outstanding theological books. To a large extent this is because the teachers of theology are so hard-worked that they get little time for their own researches and thinking. More is being written on sociology, many writers being especially interested in it. There is a great shortage of theological books. It is a serious matter that our theologians are so engaged with teaching and administrative work that they don't get time to think and write."

The Hale Lectures, which Dr. Vidler will give at Seabury-Western Theological Seminary will have for their subject "The Theology of Frederick Denison Maurice." He will be in residence at Seabury-Western from October 18th to 26th, with engagements in Chicago from the 20th to the 23d. He was in Boston October 4th to 5th, preaching at Emmanuel Church on the morning of the 5th, and at the Church of the Advent in the evening. From the 6th to the 8th, he was in Bethlehem, Pa., and from the 8th to the 11th at Kent School. Fr. Chalmers, headmaster of that school is, like Dr. Vidler, a member of the Oratory of the Good Shepherd, of which religious community Dr. Vidler is the secretary. Dr. Vidler's only definite New York engagement when he left for Boston was as preacher in the Cathedral of St. John the Divine on Sunday morning, October 12th. He will be in New York from November 3d to 9th, as the guest



BISHOP DEWOLFE OF LONG ISLAND: The Bishop is shown above as he gave the blessing at the High Mass at St. George's Church, Paris, France. St. George's was one of the parishes and cathedrals at which the Bishop preached during his recent visit to England and the Continent.

of the General Theological Seminary, part of that time and of Union Theological Seminary, part. His other definite engagements are: St. George's School, Newport, R. I., October 13th; November 2d, Cathedral Church of St. Mark, Minneapolis; November 10th to 21st, College of Preachers, Washington; November 23d, Toronto; November 27th, Huron College, London, Ontario, Canada; November 30th, St. Paul's Cathedral, London, Ontario; December 1st to 4th, Episcopal Theological School, Cambridge, Mass. He will then return to New York for a few days, before sailing for England.

RADIO

Episcopal Hour Resumed

The *Episcopal Hour* radio broadcasts will be resumed November 2d and will continue every Sunday during November and December over 60 stations of the Southern Religious Network.

The program originates in Atlanta, Ga., and the speakers will include many of the Southern clergy.

The Rev. J. Milton Richardson, rector of St. Luke's Church, Atlanta, Ga., will be the speaker for the first of the series of broadcasts, November 2d. Among other speakers scheduled for the broadcasts are Bishop Louttit, Suffragan of South Florida; Bishop Hines, Coadjutor of Texas; and the Presiding Bishop, who will deliver a Christmas message on the special Christmas program.

INTERNATIONAL

State Department Says Iranians Will Take Care of Assyrians

Mr. John D. Jernegan, chief of the division of Greek, Turkish, and Iranian Affairs of the State Department, has written the following letter to Bishop Walters of San Joaquin in response to the letter addressed to President Truman by members of the House of Bishops on behalf of the Assyrian Christians in Iran [L.C., October 5th]:

"Your letter of September 10, 1947, addressed to Mr. Minor, former chief of the Division of Middle Eastern and Indian Affairs, in correspondence concerning the sufferings of Assyrians in Azerbaijan, has been referred to me for reply. Also, the petition of Episcopal Bishops which you transmitted on September 10, 1947, to President Truman, urging certain action by the United States Government in the premises, has been referred to this division of the Department of State for reply.

"Since Mr. Minor's letter, addressed to you on June 26, 1947, in reply to your letter of June 13th to the secretary to the President, the department has continued its deep interest in the condition of Chris-

tian minorities in Iran, and has received further detailed eye-witness reports from the United States ambassador and other members of the United States embassy in Teheran and the consulate in Tabriz, as well as reports of responsible and competent unofficial observers. Furthermore, the United States vice-consul, who was in Tabriz during the period in question, has recently returned to Washington and has given his personal account of the incidents involved in your communications. In the latest reports of events in Azerbaijan received by the department, it appears that no untoward incidents have occurred with regard to Christian minorities in northwestern Iran since January, 1947. The Iranian Government has acknowledged that unfortunate incidents did take place during December, 1946, and January, 1947, and has given explicit instructions that all complaints made by Christians in Azerbaijan should be thoroughly investigated and that, where guilt could be established, the offender should be punished and restitution made. The government of Iran appears to have reestablished security in Azerbaijan, and is making earnest efforts to implement constitutional guarantees concerning equal rights to all its citizens, regardless of religious and racial factors.

"The department feels that the basic facts in the case of asserted atrocities against Christian minorities in Iran have already been well established, and that the government of Iran is showing a desire to handle this problem in a manner consistent with enlightened constitutional guarantees to all Iranian nationals. In view of this situation, the department does not feel that an investigation by a United Nations commission is called for at the present time, and that no useful purpose would be served by reference of the matter to the United Nations. The department will continue to show a friendly interest in the situation, and to encourage Iran to solve the problem in a manner conformable with its obligations as a member of the United Nations."

JOHN D. JERNEGAN.

His Beatitude, Mar Eshai Shimun, Catholicos Patriarch of the East and of the Assyrians, has written to Bishop Walters, and the other bishops who signed the appeal, to thank them for their interest in the situation:

"I have read with profound feeling the appeal presented by yourself and seventy other bishops of the Episcopal Church, to the President of the United States, dated September 10, 1947, urging him to see that the Government of the United States of America uses its influence in behalf of the Assyrians of Azerbaijan, Iran, in view of the massacre and the atrocities committed upon them by the Iranian army, during December, 1946, and February, 1947.

"The action of the Episcopal bishops is truly in accordance with the teaching and the spirit of our Lord, Jesus Christ, and it has been noted with the deepest appreciation by myself and my Assyrian people, in whose name and my own I wish to ex-

tend to you our most cordial gratitude. I hope that the noble example thus set by the Episcopal Church will be followed by similar action on the part of other Christian Churches in the United States and elsewhere; especially those who have long professed an interest and have their established interests among the Assyrians.

"The Assyrians in the Middle East in general have, since the first World War, endured untold sufferings, and their future remains dark and precarious.

"In order to secure justice and peace for this most ancient Christian people, we need the prayers and continued active support of the Episcopal Church.

"May I add a word of special thanks to the sponsor of this appeal, the Rt. Rev. Sumner Walters, Bishop of San Joaquin, who has indeed acted in the spirit of our Lord."

† ESHAÏ SHIMUN,

By Grace,
Catholicos Patriarch of the East.

RELIEF

Books Asked for Central Theological College, Tokyo

The Church Periodical Club, which has taken for a special project during the triennium, 1947-1949, namely, the raising of a minimum of \$5,000 for the purchase of theological books for the library of Central Theological College, Tokyo, Japan, is making excellent progress. The chairman, Mrs. Alexander R. McKechnie of the diocese of Long Island, reports that the officers, the committee, the provincial chairmen, the diocesan heads, and parish secretaries are all actively at work. The committee is made up of Bishop Reifsnider, honorary chairman; the Presiding Bishop; Bishop DeWolfe of Long Island; the Very Rev. Dr. Lawrence Rose, dean of the General Theological Seminary; the Rev. Dai-suki Kitagawa; the Rev. Dr. and Mrs. Arthur Sherman; Miss Carolyn Punder-son; Mrs. Henry Jackson; Douglas Overton; the Rev. Alexander R. McKechnie; and Mrs. McKechnie, chairman.

Gen. Douglas MacArthur, to whose attention the project was drawn, wrote to the chairman in a letter dated July 16th, 1947, as follows:

"I am just in receipt of your letter advising me of the plan underway to raise funds for the purchase of books for the library of the Theological College in Ikebukuro, Tokyo, Japan. It is needless to say that anything we can do to disseminate is Christian endeavor of the highest order, and more than this, encouragement to the strengthening of those spiritual forces which alone can ensure the future peace of the world. You have my most hearty wishes for success in this lofty purpose."

The Presiding Bishop and Bishop Reifsnider have endorsed the project with statements of equally strong satis-

faction. Mr. Overton, now on the staff of the American Consulate in Japan, also wrote with enthusiasm.

A list of books was furnished by the late Bishop Sugai, Presiding Bishop of the Nippon Seikokwai. This list has been carefully studied by several experts, including Dean Rose of the General Theological Seminary. Many of the books are out of print. It is expected that some of these may be secured from the private libraries of clergy who are retiring and who, as the custom is, dispose of certain books. At a recent meeting, the Board of the Church Periodical Club voted to follow the list published in *THE LIVING CHURCH* for April 20th, 1947 (pp. 14 and 15).

It is planned to send at least three copies of each book. The Church Periodical Club will not wait until the fund is completed to buy and send books, but, as money comes in, books will be dispatched. The advice of the deans and faculties of the various theological seminaries in the United States will be continuously sought and used.

The Central Theological College is a merger of three seminaries, combined at the beginning of the century. The new college was built from part of the offering of the Pan-Anglican Congress of 1908, the amount given being \$75,000, to cover land, building, and endowment. The college continued steadily at work until 1941, when the foreign staff was obliged to leave. During the war, the seminary buildings were destroyed, with the exception of a faculty house or two. The library, including all the books, was completely destroyed.

At present, the theological seminary is using one of the small dwellings as a library and class-room, with such books as friends have sent — very few thus far. Mr. Overton wrote:

"We have the students and the faculty to staff the Central Theological College; what we lack are a few simple materials which will make the difference between a barren refuge and a community of earnest men praying, studying, and working together . . . Back home, we are used to having scores of books around us in our homes, schools, and libraries. In Japan, it is different. Today the cheapest kind of book costs a week's wages; a good book costs a month's wages . . . Send us the material so we can produce men capable of leading this disillusioned people from the darkness of war and its aftermath into the light."

CHURCH CALENDAR

October

- 19. 20th Sunday after Trinity
- 26. 21st Sunday after Trinity
- 28. St. Simon and St. Jude
- 31. Friday

November

- 1. All Saints' Day (Saturday)

EDUCATION

Children Released From School For Religious Education

Released time for religious education began in New York on September 29th. Sessions are held on Wednesday in Brooklyn, Queens, and Staten Island; on Tuesday in the Bronx; and on Thursday in Manhattan. The plan in New York, as in many other large cities, provides that children from grades three to eight are released from the public schools for one period a week, provided that they go to a church or synagogue for instruction in religion.

In 1941, in New York, there were 1,250,000 children enrolled in public, private, and parochial schools. Of these, 600,000 were enrolled also in religious schools, and 650,000 had no religious teaching whatever. In the past six years, 250,000 of those children with no religious teaching have been enrolled for religious training. The released time plan is considered responsible for this fine result.

The released time plan was introduced by a committee of Catholics, Protestants, and Jews, called the "Greater New York Coördinating Committee on Released Time," and this committee has worked unremittingly to see that children are enrolled, and attend regularly the churches or synagogues in released time.

There are at the present time, 1,100,000 children in public, private, and parochial schools, and 750,000 in religious schools. This is a splendid gain, but the Coördinating Committee hopes to make still a greater gain this year. Priests, ministers, and rabbis of all faiths are working with the committee, with the help of parents and teachers.

ROMAN CATHOLICS

Police Seek Slayers of Roman Priest

Police in Rome are conducting an intensive inquiry into the slaying of the Rev. Tommaso Placido Lugano, abbot of the Olivetan Benedictine Monastery of St. Francesca Romana, and a Roman historian and archeologist.

Two theories have been advanced so far concerning the slaying of the priest, who was found strangled after having been struck with a heavy object. One theory is that Fr. Lugano was killed by neo-Fascists, for denying asylum to a member of the former fascist government, and for refusing to say a Mass for Benito Mussolini.

The second theory is that Fr. Lugano was killed by thieves who had expected to find a large sum of Swiss francs at the monastery, only to discover that the

money had been deposited in the bank. A cross and some altar vessels of comparatively little value were the only things taken.

According to the abbot's assistant, the two unidentified slayers called on Fr. Lugano twice, leaving the monastery in apparent anger after the first visit, and returning later when they bound and gagged the assistant, who managed to free himself, only to discover his superior dead.

Fr. Lugano was a professor of history in the University of Apollinare in Rome, a consultant to the Sacred Congregation of Religious Rites, and the author of many historical and liturgical works.

[RNS]

ORTHODOX

Bishop Anthony Dies

The Rt. Rev. Bishop Anthony of the Russian Orthodox diocese of Montreal and Eastern Canada, died recently in Montreal as a result of pneumonia. Funeral services were conducted by the Rt. Rev. Bishop Leonty of Chicago, in the presence of a large congregation of Russian Orthodox clergy and laymen. Interment was in South Canaan, Pa., in St. Tikhon's Monastery.

Bishop Anthony, a priest of the Russian Orthodox Church for 36 years, was consecrated last March by Metropolitan Theophilus of San Francisco in the Cathedral of the Holy Virgin Protection, New York City.

[RNS]

CANADA

Bishop Wells Appointed Assistant for Toronto

The Rt. Rev. George A. Wells, who resigned the see of Cariboo in 1939 to become a chaplain in World War II, and later became the chaplain of the Royal Canadian Navy, has been named by the Rt. Rev. Alton Ray Beverley, Bishop of Toronto, to supply episcopal assistance in the diocese for confirmations and other ceremonies requiring the services of a bishop.

Bishop Wells is a native of Newfoundland, and served as a corporal in the South African War of 1901. In World War I, he served as a senior chaplain and was credited in many dispatches. He later received several medals.

COMING EVENTS

October

- 28. Consecration of the Rev. Horace W. B. Donegan as Suffragan Bishop of New York. Cathedral of St. John the Divine, New York City.

JAPAN

Fr. Viall, SSJE, Elected Suffragan Bishop of Tokyo

Fr. Kenneth Abbott Viall, SSJE, was unanimously elected Suffragan Bishop of the diocese of Tokyo at the diocesan synod on September 29th. The election is of particular importance in that Fr. Viall's selection is the first time the Nippon Seikokwai has elected a foreign national to the episcopate. A number of foreign bishops have served in Japan, but they were always appointed and consecrated by the Mother Churches of England, Canada, or the United States.

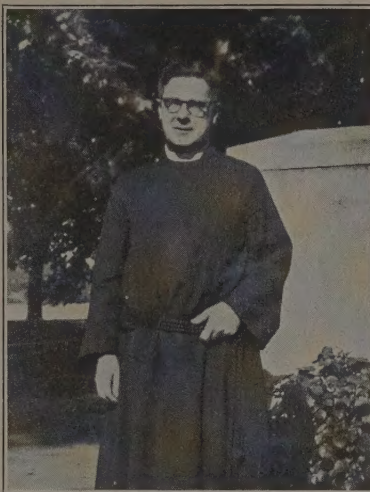
Fr. Viall was named the liaison representative of the Church in the United States to the Church in Japan at the February meeting of the National Council. He arrived in Japan in April in time to attend the first post-war General Synod of the Seikokwai. Before the war, Fr. Viall spent five years in Japan, during which time he was instrumental in founding St. Michael's Monastery, Oyama, as a center for the Japanese Province of the Cowley Fathers.

As Suffragan Bishop of Tokyo, Fr. Viall would be the assistant to the Rt. Rev. Timothy Makoto Makita, the diocesan. He is expected to have the oversight of the post-war English congregations, which number approximately 5,000 persons. He is also expected to represent Bishop Makita in matters pertaining to the large Church institutions, such as St. Paul's University, St. Luke's International Medical Center, St. Luke's College of Nursing, and St. Paul's, St. Margaret's, and St. Hilda's High Schools, over which the diocese of Tokyo has spiritual jurisdiction.

As soon as a majority of consents is received from the House of Bishops of the Nippon Seikokwai, as well as approval from the Superior of the American Congregation of the Society of St. John the Evangelist, Fr. Viall's consecration will be scheduled.

Fr. Machijima Elected; Consecration Scheduled

The Rev. Jinbei Machijima, the senior priest of the diocese of Kyushu [Japan], will be consecrated as the first native Japanese bishop of the diocese of Kyushu on the Feast of St. Simon and St. Jude, October 28th. The consecration will take place at Emmanuel Church, Kokura, Kyushu Island. Fr. Machijima was elected at a special synod of the diocese, held on September 4th. The Presiding Bishop of the Seikokwai, the Most Rev. Michael Hinsuke Yashiro, has been in charge of the diocese of Kyushu since 1941.



FR. KENNETH ABBOTT VIALL, SSJE, who was elected Suffragan Bishop of Tokyo on September 29th.

Among those who will attend the consecration is the Rt. Rev. John Charles Mann, Assistant Bishop of Rochester [England] and the Archbishop of Canterbury's liaison representative to the Japanese Church. Bishop Mann, who was formerly the Bishop of Kyushu, resigned the see in 1941, when the Japanese government forced the withdrawal of all foreign missionary bishops.

South Tokyo Still Vacant

The diocese of South Tokyo has been without a diocesan since the death of the late Presiding Bishop, the Most Rev. Todomu Sugai. The Bishop of Hokkaido, the Rt. Rev. L. S. Mayekawa, at that time was placed in charge of the diocese until a synod could be called to elect a new ordinary. It is now planned that a synod will be called within the next two months for this purpose.

ORTHODOX

Metropolitan Macarius Elected To Cyprus Archbishopric

The Most Rev. Metropolitan Macarius of Cyrene has been elected Archbishop of Cyprus to succeed Metropolitan Leontios, who died last July.

Metropolitan Macarius has been serving as locum tenens of the see of Cyprus since the death of Metropolitan Leontios, and was elected to the archbishopric by 42 votes of the 66 electors.

The new Archbishop will have spiritual authority over 320,000 Orthodox, about four-fifths of the Cyprus population. [RNS]

CEYLON

Anglicans Deadlocked In Election of Bishop

The diocesan council of the Church of India, Burma, and Ceylon, after 10 hours of deliberation, has announced its failure to elect a bishop to the vacant see of Colombo.

In an effort to break the deadlock, the council unanimously passed a resolution requesting the Archbishops of Canterbury and York and the Bishops of London, Durham, and Winchester to name a bishop.

Several ballots were taken by the council, but none of the candidates received the necessary two-thirds majority. [RNS]

ENGLAND

Archbishop of York Criticizes Appointment of Bishops

The Most Rev. Cyril Forster Garbett, Archbishop of York, in a recent speech at the Manchester Diocesan Centenary celebration, criticized the method of appointing bishops in the Church of England.

The Archbishop said that each diocese should have some voice in the selections, and that the present method, under which an appointee is nominated by the Archbishop of Canterbury and then confirmed by Parliament, has "dangerous possibilities and is difficult to defend."

Dr. Garbett also referred to the "complicated administrative machinery of a diocese," and said that over-organization and over-centralization sometimes threaten to become a danger to the Church, "as it is already to the nation." He advised the dissolving of all Church organizations which did not assist in "spreading the Gospel of Christ."

GREECE

Church Asks Revision of Articles in Constitution

The Orthodox Church of Greece has asked revision of the articles in the new Greek Constitution which deal with relations between the Church and the State. The request was submitted to a parliamentary committee.

The memorandum approved the separation of Church and State, but urged that the constitution provide that no law related to the Church be promulgated by the government unless first recommended by the Church. Before this time, all legislation affecting the Church has been enacted by the State on its own initiative. [RNS]

The Beliefs of the Church of England

By the Most Rev. Geoffrey Francis Fisher, D.D.

Archbishop of Canterbury

THE principal beliefs of the Church of England are expressed in its Book of Common Prayer and are summarized in the Apostle's Creed.

In a short article it is obviously impossible to expound them or even to state them: but I will say this much.

We believe in a personal God who has a character and a will; who is for some things and against others; who has made men to be persons, with the responsibilities of character and choice; whose moral laws are good because He is good, and are necessary for life because He is God.

We believe that Jesus Christ is both God and Man, that He came to live for a time as Man among men to do three things: to show the true character of God in relation to men and of men in relation to God; to bring the redemptive force of His own love and sacrifice into a world where every human situation and every man quite clearly needs redemption from the destructive and killing forces of evil; and to make that force effective in all who believe in Him.

We believe that Jesus Christ called believers in Him into a society of which He who came from God and through death and resurrection returned to God is the Head; to which through the Holy Spirit He gave and gives His presence; in which men can live and walk by the Spirit; through which the redemptive work of Christ is to be continued.

That society we call the Holy Catholic Church, partly militant here on earth, partly triumphant in the eternal Kingdom of God to which Christ brings all faithful men, there to glorify God and enjoy Him for ever.

AGREEMENT

I believe that the leaders of every other Christian Church in Britain would accept all that I have just written.

Let us give its full significance to the fact that over such a great area of fundamental Christian doctrine there is agreement between all the main Christian bodies; and let us thank God that in recent times the recognition of this fact has removed very much of the bitterness of controversy and opposition which in the past so injured the cause of Christ.

Differences remain and some of them go deep, but it is not my purpose here to discuss them. I am asked only to state our own principal beliefs.

*This article was originally a broadcast over the British Broadcasting Co. United States rights have been secured.

A member of the Church of England then believes the doctrines of the Apostles' Creed, he believes that the Church of England is a part of that Holy Catholic Church of which Christ is the Head.

Within the Church of England he finds a system of Church life which goes back to the days of the Apostles—entrance to the Church by Baptism with its completion in Confirmation, the weekly gathering of the family of Christ on the day which commemorates His resurrection in Sunday worship, the central act of the family and of all its members in the Holy Communion, and all the other sacramental acts of the Church—a sacrament being an act in which the Church knows, either from our Lord's own appointment of it or from its own experience, that there is a special interaction between our human spirits and the Holy Spirit of God.

He finds also a system of Church order which also goes back in unbroken succession to the days of the Apostles, whereby bishops are the chief overseers of the people of Christ; priests and deacons are ordained by them to minister the word of God and His holy sacraments and to be pastors, "good shepherds"; and the laity are one with them in the work of the Church in which all are "a royal priesthood, a consecrated nation."

He finds also in the worship, teaching, and fellowship of the Church his Christian duties: their emphasis varies as the conditions of secular life vary; but fundamentally they are the same—after the example of Christ and in dependence upon Him to worship God in spirit and in truth to love the brotherhood and honor all men, to endure hardness as a good soldier of Jesus Christ, and so to be along with his fellow Christians "the salt of the earth" and "the leaven in the lump" of the world's heaviness.

I have put the first things first. Now let me mention two secondary characteristics of the Church of England.

It has in a peculiarly intimate way grown up with the English nation, powerfully affecting it and being affected by it. It was the foster parent of our nationhood and of our liberties, the pioneer in education and in what we should now call social services.

At a time when the nation was reaching a period of great vitality it reformed itself, putting away, in a rough and ready manner perhaps, many of the abuses and errors of the medieval Church.

In the times that followed (by divisions for which the Church must carry its own share of the blame) it ceased to be the Church of all the Christian people of the country.

Further, it was too much under the control of the State.

As a result of this long history we inherit much cumbrous and out of date machinery, which is in process of being remedied by continuous measures of Church reform, but which still handicaps us.

THE TRADITION

Yet it remains true that in a very real sense the Church of England does at home and even more abroad stand for and express the Christian tradition of this country, and is in all kinds of ways built into the fabric of our national life and literature and social institutions.

For instance, every citizen lives in some parish of some diocese and can claim the spiritual counsel and ministrations of its parish priest; and this pastoral duty of the clergy (made often enough almost impossible by the aggregation of immense populations and the shortage of clerical manpower) still remains as the first care and privilege of the Church.

If in God's good time there can be reunion of now separated bodies, the Church of England will again and more fully be that which our history marks it out to be.

The other characteristic grows in part out of our historic past, but has a universal significance.

It is sometimes said that nobody can tell what the Church of England believes. I hope I have shown above that the accusation is untrue. It believes in the faith of the Catholic Church of which it is a part, and that faith is in the Creeds, the Prayer Book, and the Ordinal.

It is also said that you can find great varieties of interpretation held in the Church of England.

That is true and, as I shall show, is a strength and not a weakness.

It affirms the fundamental doctrines of the Church, it repudiates certain accretions to them as erroneous; between those two limits it leaves a great measure of freedom and gives to its members the right and the duty of private judgment.

All the doctrines of God's dealings with men lead to mysteries in which men see only through a glass darkly.

There are matters which the whole

Church has not defined and never can define finally in precise terms of human language; over-definition leads to error on one side or another.

In this region the Church of England, within the limits which I have mentioned, leaves a wise freedom, believing that in this way the proper responsibility of each member is best developed, and enrichment of Christian truth and understanding best comes; it is therefore slow to embark on heresy-hunts.

Of course every Church must ask itself this question—Where is the final authority to which we look for the faith which we hold?

The Church of England believes that the Holy Spirit of God, the only final authority, speaks to us in Holy Scripture in the tradition of the Church and in the living thought and experience of today.

Thus there is a threefold cord, each single strand of which, unrelated to the others, leads astray.

At my enthronement as Archbishop I used these words: "The stresses within the Church of England, so far as they are due to tensions between divine truths imperfectly integrated by men, are signs of truthfulness and of health.

"They may easily enough be allowed to cause a confusion of voices.

"But it is the conviction and the justification of the Church of England that Christ means us to essay this difficult comprehension, to hold together within our communion of the Catholic Church what may not be put asunder without grievous injury, and to present as far as we may, the wholeness of the Gospel of Christ."

So we test all things by the threefold appeal to the Holy Spirit in Scripture, tradition and contemporary reason, and believe that in the fellowship of charity and worship the Holy Spirit will keep us in the true faith.

OUR HERITAGE

So the Church of England stands, faulty as every Church is faulty, yet with manifest signs of its place in the Catholic Church of Christ and in the working out of Christ's purpose; with many weaknesses, but strong in its resources of divine experience and grace; hard pressed in a difficult world, but resolute to meet it with the Gospel of Christ; English in its toleration, its tendency to decry itself, its wise hesitation to protest too much and beyond the evidence, but Catholic in its secure foundation upon the rock of Christ.

Here is the rich heritage of our Christian past enshrined in our glorious cathedrals and lovely parish churches; here is a large room in which men may move freely to love Christ and battle for Him; here is the strait gate and narrow way which leads to life.



Talks With Teachers

REV. VICTOR HOAG, D.D., EDITOR



Should Teachers Strike?

WHETHER teachers in the public schools may rightly strike, in the interests of a living wage, and yet as custodians of the general welfare, is a large question. But whether teachers in the parish—plain, everyday Sunday school teachers—may strike, is a theoretical, though thought-provoking point.

There is no question of cash wages, to be sure, but in all other ways our teachers correspond to workers in industry. They have the same general relation to the parish that employees have to their company. The firm is founded for the express purpose of making something (such as kitchen utensils, or Christians). The product cannot be made without the help of individual hand operatives. Improvement of machinery may simplify and multiply the workers' labors, but the worker is still the key.

A worker cannot do good work unless he has satisfactory and helpful conditions for his work. Unlike the employees in general industry, the Church teacher has (as yet) no sense of group identity. He is only mildly aware of fellow workers. No mounting emotion has (as yet) compelled him to organize or to make demands. As yet no leaders have appeared to give words and feelings to his needs. But the conditions do exist, and thousands of teachers, if the truth were known, are ready to make some sort of demonstration of their many grievances. They may have to force the hand of management, to demonstrate, "Without us you can't operate!" They could strike.

ABUSED AND EXPLOITED

Our workers are not generally stung into action by any gnawing sense of being mistreated. They are more apt to quit, one by one, when matters become too unpleasant. The "turn-over" of our help is unbelievable, and needless. No one is apt to arise to organize them, or to stir them to make a joint protest. But they have rights and claims which should be brought out into the open and satisfied. Using the terms which apply to industry, we might list some of the common situations. Below are some cases on file (shall we pretend?) in the office of the grievance committee of the plant [parish].

Working Conditions: Case 1. "My third grade class has to use adult size chairs, old, rickety, and broken. We need chairs the right height—about 14

inches the book says—and enough of them. They would cost about \$30. Unless you get me those chairs, I quit."

Case 2. "Our alcove might do, if it were not so dark. I have asked repeatedly for an electric light to be installed. The rector always says the walls are concrete, it would be difficult. He has simply brushed me off on this for two years now. He has made the decision that we shall not have a light—as he makes all the other decisions around here. Get me a light, or else . . ."

Case 3. "When I go to the secretary's cupboard for common materials, I find everything a mess. There is no systematic way of ordering anything. I demand that an additional worker, efficient and cooperative, be placed at this point."

Case 4. "My room connects with another, so their class has to come through ours. There are generally three to five of their children streaking through our room, all late, and each disrupting attention from my lesson.

WORKING HOURS AND WAGES

Case 5. "I never know how long the opening service will be. How can I plan my lesson? Sometimes we have 40 minutes. Last Sunday there were only 15 left. Is that fair to me?"

Case 6. "The children in other classes start to leave long before the closing bell. They disturb my class, and make it practically impossible to hold them to the end. That other teacher did the easiest thing, when he ran out of material. If you don't make a rule . . . speak to that teacher . . ."

Case 7. "The choir starts to vest, our children are called out. Why can't we start at 9:15 and have more time before the late service?"

Wages: Case 8. "I don't expect much, but in five years I have not been thanked, appreciated, or recognized publicly. We demand a badge, or a uniform (why not a college gown?) or a public listing, an admission service."

One last grievance: We seldom or never have a conference, have no set times for assistance, coaching, and supervision. We want help!

If the board of directors [vestry] heard such a mounting grumble would they react like typical capitalists, and try to put "labor" in its place? Or do you think they might make sweeping changes, from the foreman down? They might even build a new plant.

Revitalizing the Provincial Synod

WHEN the synod of the Province of New York and New Jersey meets at Syracuse, N. Y., October 21st, it will have before it a proposal for giving a new significance to such gatherings. This will be in the form of a report by a committee headed by Bishop Reinheimer of Rochester.

The provincial system in the American Church has not been a notable success. Perhaps this is partly because this Church has stopped short of the traditional organization of a province, with an archbishop at the head of it, and has substituted an elective presidency which is frequently passed around among the various bishops in rotation, including coadjutors and even suffragans. Perhaps it is because the general Church has been chary of delegating legislative and administrative powers to the synods, while the dioceses have regarded their own autonomy as paramount to that of the provinces. Then too, some of the provinces have little natural unity.

The present report recognizes that the general Church is performing many of the functions traditionally carried out by provinces, and sees no value in duplicating those services. On the other hand, "the meetings of the synod are about the only opportunities provided the clergy and the laity of the constituent dioceses to meet together on the basis of intellectual, social, and religious fellowship." The committee boldly recommends, therefore, that the synod of New York and New Jersey "abandon the front on which the provincial system was left stranded" by the organization of the National Council in 1919, and address itself to that neglected area of Church life.

Accordingly, resolutions are proposed to the end that "this synod hereafter will devote itself chiefly to measures designed to strengthen inter-diocesan fellowship; to stimulation of the outreach of the thinking and concern of its members; to the making of common cause with other Christian forces in the public affairs of the nation and the world; and to the praise of God in great acts of worship."

It will be interesting to see how the delegates respond to this proposal. In one way, it may be regarded as a backward step; for the synod will cease to make any claim to be a legislative body. But the synod has never in American life been an effective legislative body, so perhaps it is as well that it should abandon all pretense of being one.

NEVERTHELESS, we think there is a value in retaining the provincial system, and in extending its legislative and administrative functions. The National Council during the past year has shown a commendable tendency to concern itself with such impor-

tant matters as evangelism and Church-wide planning, instead of devoting its sessions mostly to budgetary matters. It would be a good thing if General Convention could similarly be freed of the multitude of routine matters with which it is now compassed about, in order to devote more time to formulating and expressing far-reaching general policies for the whole Church. One way to accomplish this would be to charge the provincial synods with as much as possible of the routine business of General Convention.

In considering the present proposals, and plans in other provinces for changing the provincial organization, it would be well to consider whether or not the suggested reforms would help to free General Convention and the National Council for the policy-making decisions which are so important in this time of rapid change. At the same time the synods should help to crystallize opinion within the Church on important matters of policy, so that the national agencies of the Church will have a body of well-defined Church opinion upon which to draw. If the provincial synods can find a way to do these two different but important jobs, they will go far toward making a more important place for themselves in the organization of the Church.

The Assyrian Massacres

THE petition to the President of the United States, signed by some seventy bishops of the Episcopal Church on behalf of the Assyrian minority in Iran, was the first intimation that many of us had of the shocking massacres that have taken place in that country since the war, and even within the past year. It was indeed at just about the time that Iran was being held up to American sympathy as a victim of Soviet Russian aggression that some of these inhuman acts were being committed.

The reply of the State Department, reported in this issue, can hardly be expected to give much comfort to the Christian Assyrians. The spokesman for the State Department admits that there have been "unfortunate incidents," but says that "the government of Iran is showing a desire to handle this problem in a manner consistent with enlightened constitutional guarantees to all Iranian nationals." We hope that the optimistic attitude of the State Department will prove to be justified; but the record gives no assurance that the Iranian government is likely to be more tolerant in the future than it has in the past. And if another massacre takes place, as massacres have in harrowing succession ever since World War I, it will be scant comfort to the victims and their relatives to

know that between times the Iranian government has expressed its regret, and the American government has continued to show "a friendly interest."

A Generous Decision

THE action of Cardinal Spellman in providing temporary quarters for the 60 children, 20 women, and 30 staff members of St. Barnabas House, New York, reported in this week's news columns, is indeed a generous one. Although it was and for no other theological considerations than those of charity, primarily done to meet a human need, it is such actions which will stem the rising tide of distrust and rancor between Rome and other Christian communions.

In this week's issue, we publish the second of Fr. Wittkofski's "Letters to Mrs. Luce." Last week, when we published the first, we also had occasion to comment favorably on Roman Catholic matters. No doubt some of our Roman Catholic readers [yes, there are a number of them, including at least one bishop exercising Roman jurisdiction], as well as some of our more rabidly anti-Roman readers, consider our attitude inconsistent. The majority, we are confident, share our own conviction that there are things to praise and things to condemn in the Church of Rome, and that neither a uniformly hostile nor a uniformly adulatory attitude is to be desired.

It is in a spirit of mutual respect, then, with no compromise of ecclesiastical principles of theological convictions, that the Bishop of New York and the Cardinal Archbishop have found it possible to work together on a matter of the welfare of the people of New York. The decision of Cardinal Spellman to defer his own plans was a most thoughtful and generous one; and it will go far toward increasing sympathy with and understanding of his Church among Church-people and the public generally.

The Washington Catholic Congress

CHURCHMEN fortunate enough to be able to attend the Solemn Eucharist in Washington Cathedral which opened the first of the regional Catholic Congresses were thrilled at the magnificent service. With the throng filling every available seat and standing at the rear, with the colorful vestments, the incense, and the dignified ceremonial, it was a great spectacle; but more than that, it was a powerful demonstration of the Catholicity of the Prayer Book rite, which was followed meticulously, and it was an occasion of public worship that seemed to make the very stones of that beautiful gothic cathedral come to life and join in the sacrifices of praise and thanksgiving.

Paul Calloway, organist and choirmaster, and the cathedral choir deserve high praise for their rendition of a four-part Mass by Byrd *a cappella* and of

Mozart's *Ave Verum Corpus*, accompanied by stringed instruments, as a Communion hymn.

The Bishop, dean, and chapter of Washington Cathedral coöperated most graciously by permitting the cathedral to be used for the Congress Mass, and by themselves participating in it. In so doing they have shown themselves above partisanship, and have demonstrated that the Church is not divided. Indeed, there was nothing divisive about the congress; on the contrary, it was a witness to the unity of the Episcopal Church in loyalty to the Catholic Faith as set forth in the Book of Common Prayer. And, as Bishop Sawyer so ably pointed out in his sermon, this union in loyalty is the hope for Christian leadership in a chaotic world.

The American Church Union has rendered a genuine service to the whole Church by demonstrating, through this and the other five regional congresses, that

"We are not divided,
All one body we,
One in hope and doctrine,
One in charity."

Meatless Days

THE program of voluntary rationing requested by President Truman is now in full swing. It remains to be seen whether it will prove adequate to meet the needs of a starving Europe. Much will depend on how the American people respond to this appeal to discipline themselves by foregoing meat one day and poultry and eggs another day each week.

There may be a legitimate difference of opinion as to whether this is the best way to meet the emergency. But there can be no difference among loyal citizens as to whether or not to respond fully to the appeal. When the President calls upon the American people to carry out such a program as this, he is speaking as the chosen head of the nation, and not as a political leader or candidate.

Members of the Episcopal Church are used to voluntary self-discipline, for our whole Church practice is based upon it. The Prayer Book sets the standard of conduct — Church attendance every Sunday, abstinence on Fridays, special devotions in Advent and Lent — but the observance of these standards is left to the individual conscience. The appeal of the President is on the same basis. Good Churchmen and good citizens will respond wholeheartedly, not through compulsion but through loyalty to constituted authority, whether in State or Church. If that means two meatless days a week for Churchmen, instead of one for other citizens, that is a part of the legitimate price demanded by the dual nature of our allegiance.

We hope the response to the President's appeal will be overwhelming, and that the measures proposed will prove effective for the relief of a suffering world.

The Korban

By the Rev. Eric W. Jackson

Rector of Trinity Church, Menlo Park, Calif.

IT IS the proud privilege of the Church that wherever her sons may go, there she must go to them, to bear witness to the Gospel of Christ, to minister to men in their frequently unforeseen needs, and to bring to them at all times and under all circumstances the Sacrament of the Body and Blood of their Lord.

Nearly every priest who has served the Church in Canada or the United States knows something of this. He has held services under all kinds of unusual conditions; he has celebrated at improvised altars in tents and shacks and school-houses. Those who have been with the younger Churches of Africa and the East know something of the thrill of such experiences, too. But somehow such pioneering is not usually associated with the work of those ancient branches of the Eastern Church which we of the West are apt to think of as almost moribund. It was my good fortune to find an example of such work being carried on by the venerable Coptic Church of Egypt.

The Coptic Church is one of the most ancient of Christendom. It traces its foundation to St. Mark the Evangelist. Its Patriarch claims as his proud title "the Most Holy Pope and Patriarch of the Great City of Alexandria and of all the Land of Egypt, of Jerusalem the Holy City, of Nubia, Abyssinia and Pentapolis, and of all the Preaching of St. Mark." It was the Mother Church of St. Clement of Alexandria, St. Athanasius, St. Anthony, and of Origen. In intellectual splendor it outshone upstart Rome. Rome might have the authority inherent in her tradition of St. Peter, and the administrative and political heritage of the Empire; Alexandria was the rich repository of the culture of ancient Greece.

In the early years of Christianity, the new faith took root among the Greek intelligentsia of Alexandria. Soon it spread to the people of Egypt, and as it did so the Church in Egypt became increasingly nationalistic in its outlook. The same thing has happened more than once. A foreign ruling community introduces a new faith. It takes root in the land. The indigenous converts demand a national Church. The old evil way of life meets the new revolutionary way of Christ with its well-tried weapon, heresy. A national heresy springs up—in this case the denial of the Manhood of Christ—and not only is the national Church cut off from the Catholic fellowship, but also its power of attack upon the world is weakened.

The Church in Egypt became national and heretical. Islam conquered Egypt, and the Church thus weakened could barely survive the centuries of persecution and oppression which followed. The wonder is that it survived at all. Adrian Fortescue, the Roman Catholic historian, has written of it, "When the last day comes, weightier than their theological errors will count the glorious wounds they bore for Him under the blood-stained banner of Islam." Today there are nearly a million members of the Coptic Church. The name 'Copt' is a contraction of the Greek *Aegyptus*. They use in their Liturgy the ancient language of the Pharaohs, though in a debased Fifth Century form. And their Liturgy itself is one of the oldest of all Christian liturgies.

I was spending a few days at the oil field at Ras Gharib, some hundred miles south of Suez on the bleak shores of the Gulf of Suez. On the Sunday morning I had celebrated Holy Communion in the reading room of the local club for a handful of the resident staff and a few men of an ack-ack battery. On Monday morning I was surprised to receive a visit from the Archpriest Ayub, in charge of the congregation of four hundred Copts employed on the oil field. He was a striking figure: tall, well-built, handsome, with a fine silky black beard. He wore a black gown of heavy silk over a dark blue cassock and cincture, a broad black silk scarf, and a low-crowned black turban. He spoke good English in a deep, rich voice. A few years ago, when in charge of a monastery near Alexandria, he had entertained Archbishop Temple during the latter's visit to Egypt. He told me how pleased the people had been when the Archbishop had addressed them from the steps of the Orthodox Cathedral, speaking in Greek. Disagreement with the then Patriarch led to his removal to the isolated Monastery of St. Paul, half way between Ras Gharib and Suez. And so it came about that the Ras Gharib congregation came under his care.

These Coptic laborers come for the most part from the more settled and more fertile parts of Egypt, and in many ways they are as much in exile in a foreign country as are the Europeans in the place. It is this factor which makes the parallel between the work of the Coptic Church among them and the pioneer work of the Western Church in any new territory.

The archpriest invited me to attend the Korban, the Mass, at his church the

following morning. During Advent the Korban is celebrated daily at four o'clock, but the time could be conveniently changed to five o'clock to enable me to get there! As it turned out, the two young men who were sent to show me the way did not arrive at the guest house where I stayed until nearly five (and then spent their time waking up the other three guests in the house before they found my room), and it was getting on towards half past when we eventually reached the church. With true Oriental courtesy, they had waited for me.

It was a crisp moonlight morning as we walked the mile or so to the laborers' quarters. I was not sure how I was expected to appear, and had brought my robes in a brief-case lest I should need them. I thought that at this hour of the morning on a working day there would be few besides the priest and a server present. A surprise was in store for me.

Pending the promised building of a church, one of the ordinary laborers' houses had been adapted for use. A narrow vestibule opened at one end into a large, bare room, at the other into a tiny, screened-off portion for women, who are still segregated during the service. In this corner also was the oven where the Eucharist bread, the Korban (from which the service takes its name), is freshly baked for each celebration. I was met at the door by a choir of young men in ordinary clothes who broke out into a loud and cheerful psalm of welcome, accompanied by the clashing of a pair of cymbals. Hastily I kicked off my shoes, changed into my robes, and followed the cymbal-clasher, who appeared to be the master of ceremonies. He led me up the aisle of the church, where some fifty men were assembled. As we proceeded on our way with all due dignity, cymbals clashing joyfully, choristers with heads thrown back singing lustily, I had a hasty glimpse over my shoulders of my erstwhile guide solemnly following me, carrying my brief-case in one hand, and over the other arm my grey flannel coat and waistcoat. He stood behind me with these throughout the service.

In the angle formed by the women's alcove a screen of painted wood surrounded the altar or "madbah." The altar must stand clear of the wall so that the celebrant can walk round it as he censes it, and also the deacon and sub-deacon as they consume the Elements. It was barely three feet square, standing about three and a half feet from the ground, and was covered with a gaudy cloth. In the center was the "taberna-

not for the reservation of the Host, to hold the chalice during the service. The tabernacle was covered with one of the highly colored and richly embroidered silk veils which are always to be seen on the altars of Coptic churches. The Archpriest Ayub wore a long white silken rochet and a plain mitre-like hat, with a long veil hanging down the back. He was attended by deacon and subdeacon, aged about fourteen and twelve respectively. These boys are ordained for this work, and they carry out their duties with a startling mixture of grave dignity and wholesome mischief. I cannot describe the service in detail. One would need to be present on several occasions and to make notes, in order to do that. I can only mention a few things that impressed me at the time. One of the most striking was the reading of the gospels. Four gospels were read, and they were read by lay members of the congregation. The master of ceremonies goes down the aisle to select the reader. There was keen competition for this office; once there was quite a dispute. Each gospel was read first in Coptic and then, by another reader, in Arabic. The final gospel was read by the archpriest himself. Before doing so he blessed the people and then, turning to me, tapped the palm of each of my hands twice with his hands. I then did the same to him, and we then clasped hands. After he had read the gospel, a psalm was sung. There was a considerable amount of congregational singing throughout the service—most hearty if not particularly musical. At the Offertory, the bread and wine were carried round the altar by the deacon and subdeacon. The bread used is in loaves about three inches across and one inch thick, marked with a peculiar cross design. Only one of the loaves is consecrated. Raisin wine is used. The Moslem conquerors forbade the cultivation of the grape in Egypt, so the faithful were compelled to use wine made secretly from raisins. When the wine has been poured into the chalice, it is placed in the painted wooden tabernacle; the tabernacle, with the loaf, fits into a circular opening in the top, and the whole is covered with a colored silk veil. After the Consecration, when the priest has communicated, the deacon and subdeacon consume the remainder. This they do walking round and round the altar, holding the pieces of the broken loaf in a purple silk veil. The final blessing dismisses the congregation. The loaves which have been blessed but not consecrated are broken up and distributed to the people—a quaint relic of the *agapé*. There is much cheerful talk and greeting of friends. The priest takes off his vestments. And all troop out into the early daylight. Across the Gulf the sun is coming up behind Sinai. It is nearly half-past seven, and most of these men must be at work.



BOOKS



THE REV. CARROLL E. SIMCOX, EDITOR

A Protestant Penny-Tract

THE PROTESTANT FAITH. By George A. Crapullo. New York: Abingdon-Cokesbury Press, 1947. Pp. 32. 25 cents.

This booklet is an attempt at propaganda for Protestantism on the penny-tract level. (I do not use the term "propaganda" here with any derogatory intention.) It is one big generalization after another. It is necessary, admittedly, to generalize when you are trying to cover a vast subject in a few pages; but it is not so easy to condone the fact that in this pamphlet nothing good is said of Catholicism and nothing bad of Protestantism. Mr. Crapullo waxes godly wroth over the darkness and cruel habitations to be found in South America, Spain, etc.—all of which are *ex hypothesi* the legacy of centuries of papal priestcraft. Of the appalling irreligious paganism of "Protestant" America there is not a word. Moreover, in his books "liberalism" is simply identical with social good and "conservatism" with social evil.

It's all so simple, according to Mr. Crapullo; even a child can understand what makes the cosmos click—if he's a good Protestant child.

In other words: a bit tendentious.

C.E.S.

History of Islam

HISTORY OF ISLAMIC PEOPLES. By Carl Brockelmann. Translated from the German by Joel Carmichael and Moche Pearlman. New York: G. P. Putman's Sons, 1947. Pp. xx+582. \$6.

Fifty years ago the author of this book had already attained preëminence in the realm of Arabic literature, and no books on that subject fail to recognize the wide range and sureness of touch of his knowledge. Just prior to the outbreak of war he published the German original of the work here translated. In the Persian part of the field, his contemporary E. G. Brown of Cambridge has shown the importance of the historian of literature in the realm of history, and those who seek sensitive appreciation in Brockelmann's work will not be disappointed.

TWO PARTS

The book falls into two main parts, dividing at the triumph of the Ottoman Turks over the Byzantine Empire (1453) and the Persian Empire (1524). The unequal division of nine to five centuries was probably inevitable owing to the increasing mass of modern ma-

terial. The survey extends from Tours and Gibraltar to the borders of India and China, from the Caucasus to the Sea of Abyssinia. Summarization is both impossible and unnecessary, however it should be noticed that the author has maintained the sense of historic unity amid all divisions.

Your reviewer has but one complaint, particularly in this year of a Muslim declaration of independence of Hindu hegemony in India. Brockelmann has, as others, failed to give Indian Islam its due. Not only has it maintained a frontier against the idolator, it also represents, *Oudh* excepted, the Sunni faith of early Muslim Persia, prior to the *Shi'ah* reformation of the sixteenth century. This achievement was due to the Mughal dynasty's orthodoxy in face of Persia and its contempt for the Ottoman Turk after the victory of Angora in 1403. This defect is a fault common to almost all orthodox Islamic scholarship.

The addition of discriminating bibliographies and a double index completes a readable work which will preclude any further excuse for ignorance of the nature of Islamic history and civilization.

F. W. BUCKLER.

Confirmation Instruction

THE PATHWAY TO THE HILLS. By a Religious of St. Peter's Community, Woking. London: A. R. Mowbray, 1946. Pp. 150. \$2.10.

Here is a splendid book of instruction cast in the form of an English vicar's teaching his confirmation class. It is attractively written with sufficient dialogue to make easily readable. The illustrations by Helen Jacobs are well done, but add nothing to the effectiveness of the book. It is particularly good for confirmation candidates to read.

RALPH J. SPINNER.

Missionary Stories

CHRIST IN FAR COUNTRIES. By Esther Miller Payler. Cincinnati: Standard Publishing Co., 1947. Pp. 190. \$1.75.

Mrs. Payler tells twelve missionary stories, which are well done and interesting. This reviewer's eleven-year-old assistant reviewer gave unqualified approval: "they're nice stories." Mrs. Payler is able to present backgrounds of various parts of the world in a vivid manner. This is a good book for Church school libraries, and for Church school teachers to use for illustrative material.

RALPH J. SPINNER.

Letters to Mrs. Luce—II.

By the Rev. Joseph Wittkofski

Priest in charge, St. Mary's Church, Charleroi, Pa.

MY dear Mrs. Luce: In your second article dealing with the reason for your entry into the Roman Church, you surely did a fine piece of work in your analysis of the modern American scene. I agree with you that the cancer of our civilization is selfishness. In the face of the present problem, a great segment of American Christianity is absolutely bankrupt. For that reason, the basic struggle for spiritual supremacy in this nation exists between the Roman and the Episcopal communions. I admit that there is a "know-nothing" fringe in the Episcopal Church, but at the same time you will find a comparative larger such group in the Roman Church. Your Church had the answer but you never thought to investigate it. It is too bad that you never became acquainted with the writings of Evelyn Underhill, who was one of the outstanding Anglican spiritual giants of our times. Here you would have found the answers in a far more excellent way than you can now ever hope to know them. It is also unfortunate that you show no knowledge of C. S. Lewis, another great Anglican writer who is a master of interpreting the historic theology of the Church in modern thought-patterns. His books are so excellent that even Roman Catholic book stores stock large supplies of them. Even though you believe that these people are heretics, you might find some things in them that will bolster your convictions.

MATERIALISM CONDEMNED

Your condemnation of materialism rings true. As one who tried to live according to these standards, you have discovered the fundamental ailment of our times. Man was not made for himself or for the material things of creation. The human heart must remain restless until it rests in God. No political activity or social creed can save the human race as long as mankind continues to ignore his supernatural destiny. Outside of the historic Churches, the great fault of modern Christianity consists in the fact that these groups have reduced the religion of Jesus Christ to several forms of Christian naturalism. For that reason the Church finds it difficult to create an apologia that can be understood by the average human being today. Jesus came into the world to introduce life on a higher plane. Between the natural and supernatural level, there is no possible compromise. When the teachings of Christ are watered down the least bit, they are diluted completely.

In your consideration of psychiatry and psychoanalysis, you approach very near the truth. There is much that is good in these fields, but on the whole, here, I think people are seeking natural relief from their sins. In his relationship to God, no natural system will ever give man permanent surcease. Psychoanalysis may temporarily release the pressure of sin, but at the same time, it will contribute to a far greater disaster at a later time. When man seeks spiritual relief in the market place, he testifies to the bankruptcy of his religion. This should not have happened to you. You had the Church. You would have saved yourself a lot of money if you had learned the faith which you once professed. When you came to realize the folly of your life, if you had investigated the Episcopal Church, you could have become a splendid instrument of God for the conversion of America. The Anglican form of Catholicism is far more adaptable to American institutions and mentality than is the Roman type.

POLITICAL ACTIVITY

By your activities, you will convert very few people to Roman Catholicism, whereas you could have assisted many into the Episcopal Church. The average American is not interested in the Roman Church because of its concomitant political activity, but in this country the Episcopal Church has no such reputation. By your life as a sincere, consecrated, and evangelistic Churchwoman, you could have given an example which would have been worthy of imitation. Through your life, God was giving you the graces to prepare you for greatness in your Church. Religion is far more than going to Mass on Sunday and not eating meat on Friday. Experience will show you that this is the common Roman idea about the essence of religion. Very

few Roman Catholics understand the full implications of the historic faith of Jesus Christ. If you doubt this, go to church some Sunday and look around. You will see that most of the people have little idea of what is taking place, and that they evidently go to Mass to dangle their rosary beads.

It is a loss for all of us that you did not find the form of Catholicism which can save our American way of life. Perhaps you are nearer to it than you were a few years ago, but your "side-tracking" is the tragedy of your life. Now, at least, you may use the sacraments. Make a constant effort to free yourself from the many superstitions which will constantly threaten you. Look to the biotheological element of the Christian religion. You now have come to realize that Christianity means much more than merely following Jesus as a leader. You must live the life of Christ to be worthy of the name Christian.

Strive to be an individual. Seek a complete union of your own soul with God. When God and you become one, you will truly become a partaker of the divine Nature. The ecstasy which you can know during the union of love with God cannot be described in human language. You will come to see the whole universe alive with the divine presence. You will become conscious of eternal life not as something in the future but as a present actuality. Your new-found religion may hamper your effort to experience the ecstasy of love-union with God. The Roman Church prefers that you immediately deal with the Church and it will deal with God for you. Thus you can come to experience that Church with its human frailties, but you will have little opportunity of direct experience with God. Without this wondrous experience, religion in your soul will remain at an ineffectual level. When you begin to know the thrill of life in God, you will crave permanent union with the divine love. You will strive so that nothing will separate you from this love. Herein is the effective Christian life for the atomic age.

You say that you very often find priests in the Roman Church who teach the love of God with all of its implications. You insinuate that such priests cannot be found elsewhere. I do not deny that there are many good and sincere priests in the Roman Church, but I am sure that the experience of the average Roman Catholic will convince you that a major per cent are far more interested in the things of the world.

ACU CYCLE OF PRAYER

October

19. St. Mark's, Mendham, N. J.
20. Sisters of St. John the Evangelist, Brooklyn, N. Y.
21. Convent of St. Margaret, New Hartford, N. Y.
22. Convent of St. Margaret, New York City
23. Teachers of the Children of God, Washington, Conn.
24. Church of the Atonement, Chicago
25. St. John's, Norristown, Pa.
26. St. George, Philadelphia
27. Grace and St. Peter's, Baltimore
28. St. Barnabas', Troy, N. Y.
29. St. Peter's, Westchester, New York City
30. Mount Calvary, Baltimore
31. St. Edward the Martyr, New York City

DIOCESAN

NEW YORK

Cardinal Spellman Aids Bishop Gilbert

Cardinal Spellman, head of the Roman Catholic Archdiocese of New York, in a cordial letter to Bishop Gilbert of New York granted the request made by Bishop Gilbert for the loan of the buildings in the Bronx once owned and used by the Edwin Gould Foundation, and now the property, by gift, of the Roman Catholic archdiocese. Bishop Gilbert had informed the Cardinal of the plans for tearing down the inadequate and now unsafe St. Barnabas' House on Mulberry and Bleeker Streets and erecting a new house to cost \$500,000. More than \$420,000 of this sum is already in hand. At present, 60 children, 20 women, and 10 staff members are now living in St. Barnabas' House. They will be moved to the Bronx, to occupy three buildings of the former Edwin Gould Foundation. Earlier in this year, Cardinal Spellman lent another building for the care of the 10 babies in St. Barnabas' House.

In his letter to Bishop Gilbert, the Cardinal said:

"Most willingly do I accede to your request, and also to your other suggestion that I extend the period of time for the use of the property now occupied by the Federation of Protestant Welfare Agencies. It is my intention to assign this property as the site of a new general hospital, but I am informing the administrators of that project the we shall defer our plans so as to assist you in the solution of your problem, which is, I believe, the responsibility of all the people of our city."

A lease has been signed for one year, the rental being \$1. It is expected that the new St. Barnabas' House will be finished by that time.

PITTSBURGH

22 Romanists Received

Twenty-two persons were received from the Roman obedience by Bishop Pardue of Pittsburgh on October 1st in St. Mary's Church, Charleroi, Pa. The entire confirmation class numbered 38. In the past two years, the parish has received a total of 36 converts from the Roman Church, and, with three exceptions, these have all been adults. The rector of the parish, the Rev. Joseph Wittkofski, said that he believed the local situation was indicative of a tremendous missionary opportunity for the Episcopal Church. Fr. Wittkofski also said that if this Church is to appeal to the millions of dissatisfied people of the

Canon Bernard Iddings Bell says:

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BEHOLD the SPIRIT

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BY ALAN W. WATTS

Episcopal Chaplain, Northwestern University

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Roman communion, then there still exists an important obligation to develop a Church-wide missionary program and technique.

ROCHESTER

Dr. Walsh Speaks at Convocation

Dr. Chad Walsh, professor of English at Beloit College, Beloit, Wis., was the principal speaker at the fall convocation of the diocese of Rochester, September 28th, in St. Paul's Church, Rochester, N. Y.

In his address, Dr. Walsh said that a new religion had replaced Christianity

in the United States; what he termed "secular optimism."

Dr. Walsh said:

"Conditions today are similar to those which existed when the Roman Empire cracked up. The only institution that had vitality then was the Christian Church, which survived and produced a new civilization. Today civilization is cracking up and the world needs some rock bottom Christianity. With it we may avert a smash up, or at least be able to build a new civilization."

Dr. Walsh said that many of the modern college students are tiring of the secular religion of their parents. Some of them will elect Fascism, a few more

will choose Communism, and many more will take the road of despair, saying, "The world is in a mess. . . . A troubled time like this is Christianity's opportunity."

MASSACHUSETTS

St. Mary's Observes Centennial

St. Mary's Church, Dorchester, Mass., began its centennial festivities Sunday, September 28th, with a former rector, the Rev. George L. Paine, as guest preacher. A series of minor activities is continuing through October, and the centennial banquet on October 24th will bring the 100 year observance to a close. Bishop Nash of Massachusetts will be the speaker.

The Rev. Frank E. Greene, Jr., is the present rector of the parish.

OHIO

Gunman Holds Rector Captive In Trinity Church, Findlay

Leonard Johnson of Detroit, a fugitive gunman, was shot in Trinity Church, Findlay, Ohio, by a state patrolman after holding the rector, the Rev. John E. Knox, as hostage for an hour.

The gunman held a .32 caliber automatic pistol to the head of Mr. Knox as pursuing police came up to the front of the church. Johnson shouted: "I'll kill him if you try to capture me."

Chief of Police Leo Harkins entered the narthex and tried reasoning with the gunman for 45 minutes, but Johnson remained so close to the rector during the time that police were afraid to shoot.

While holding the rector close to him, Johnson said: "I guess I'll light a cigaret." Mr. Knox replied: "We don't allow anyone to smoke in here." The gunman then put the cigaret back in his pocket.

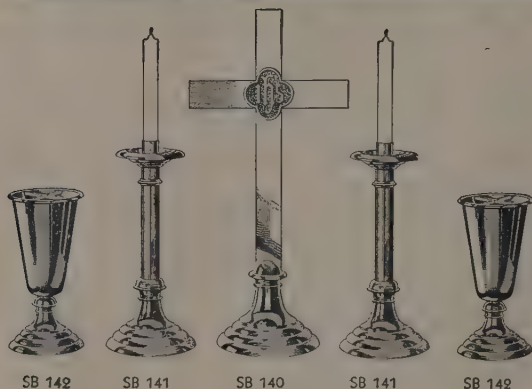
State Patrolman R. C. Vanderveen meanwhile had crept past the police with the rifle and entered the church. He shot and missed, but Johnson, startled, whirled around, and Vanderveen fired again, striking the gunman in the back. Mr. Knox then wrestled with Johnson for the gun, while police closed in on them. The gunman's wound was not serious, and he was taken immediately to police headquarters.

NORTH DAKOTA

Bishop Atwill Discusses

New Marriage Canon

Bishop Atwill of North Dakota discussed the Church's new marriage canon in his annual address to the 63d convo-



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tion of the diocese of North Dakota
Gethsemane Cathedral, Fargo, N.
ak., September 22d and 23d. Bishop
will said:

"There is much confusion and even dis-
reement about the terms and application
the new canon. Much discretion is left
the judgment of the bishop. My belief
that in adopting the canon, it was not
the intention of the General Convention
alter the position of the Church, that
marriage is a life-long union and that vows
ade are for such a time as the two parties
aking them both shall live, and that it is
consistent that the vows, once made and
en broken, should again be made before
od's altar. There are cases, however, in
hich circumstances and conditions have
ade impossible the fulfilment of the vows,
believe that the intention of the canon is
at in such cases the bishop is to be guid-
l, not by a set of legalistic provision, but
y spiritual discernment and that he may,
such cases, give his permission for the
arriage of the applicant by a minister of
his Church. Further action will undoubt-
lly be taken to clarify the meaning of the
anon."

ELECTIONS: Secretary, the Rev. T. A. Simpson;
reasurer, Mr. E. G. Clapp; chancellor, the Hon.
J. Vogel; missions treasurer, Mr. George Will-
ing; registrar, the Rev. T. A. Simpson.
DELEGATES TO PROVINCIAL SYNOD, 1948:
lergy: the Rev. Messrs. H. R. Harrington, T. A.
mpson, A. C. Barnhart. Lay: Messrs. A. S.
ing, C. J. Vogel, G. R. Horton.

KANSAS

Bishop Fenner Honored

In the deanery garden on the grounds
f Grace Cathedral, Topeka, Kans., Sep-
ember 24th, a tea was given by Mrs.
ohn Warren Day in honor of Bishop
Fenner of Kansas, on the 10th anniver-
ary of his consecration.

Besides the Bishop and Mrs. Fenner,
uests included the clergy of the diocese.
The clergy presented the Bishop with a
white stole on which was embroidered in
old, at each end, the seal of the diocese
f Kansas. The stole is to be worn for
onfirmations and other festival occa-
sions.

NEW HAMPSHIRE

St. Barnabas' Church Consecrated

St. Barnabas' Church, Berlin, N. H.,
was consecrated on September 14th by
Bishop Dallas of New Hampshire. The
service began with a long procession from
the parish hall to the church. After
the processional hymn, Bishop Dallas
knocked on the door which was opened
by William J. Sharp, a member of the
estry. A psalm was said by the Bishop
and the congregation during the Bish-
p's approach to the altar.

After the sermon by Bishop Dallas,
the rector, the Rev. G. B. Williams,
presented 15 people for confirmation.

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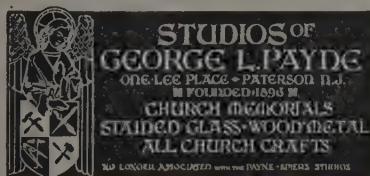
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ings of unctuous self-righteousness in our ability to analyze or point out the failures of our neighbors—all, of course, with the sense of our own complete perfection in those same matters.

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EDUCATIONAL



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COLLEGES

Mr. Nishi Appointed Chaplain Of Columbia University

The Rev. Shunji Forrest Nishi, assistant to the chaplain of Columbia University for the past year, has been appointed acting chaplain of the university. Mr. Nishi will succeed the former chaplain, the Rt. Rev. Stephen F. Bayne, now Bishop of Olympia.

Mr. Nishi was born in Los Angeles, Calif., in 1917, and received his education at the University of California. He continued graduate work at the University of California in Los Angeles, and then attended the Church Divinity School of the Pacific, Berkeley, Calif., and the Episcopal Theological School, Cambridge, Mass. During the past two years he has studied at Harvard, Columbia, and Union Theological Seminary.

Mr. Nishi was ordained to the diaconate in 1943 by Bishop Stevens of Los Angeles, and to the priesthood by Bishop Tucker of Ohio in 1944. Between 1943 and 1945, he was a field worker for the National Council, taking an active part in the war time program of the resettlement of Japanese-Americans.

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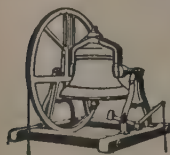
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DEATHS

Rest eternal grant unto them, O Lord, and let light perpetual shine upon them"

Clifton H. Brewer, Priest

The Rev. Dr. Clifton H. Brewer, a married priest, died September 28th at home in New Haven, Conn., after an illness of several months. He was 75 years of age.

Dr. Brewer was born in Fitzwilliam, N. H. He was graduated from Harvard University in 1902, and from the Episcopal Theological School, Cambridge, Mass., in 1904. He was ordained to the diaconate that year, and to the priesthood in 1905. He was rector of Trinity Church, Newford, Conn., from 1919 until the year of his retirement in 1929, after which he devoted most of his time to writing and lecturing at the Yale Divinity School, New Haven, Conn. Funeral services were held on September 30th in St. Thomas' Church, New Haven, by Bishop Budlong of

Connecticut. Interment was in Hamden Plains Cemetery, New Haven.

Dr. Brewer is survived by his wife, the former Maud Loper Dorman.

Frederick L. Gamage, Priest

The Rev. Dr. Frederick L. Gamage, founder of the Trinity-Pawling School, Pawling, N. Y., died September 10th at his home on the school campus, after an illness of several months. He was 87 years of age. Funeral services were held in the school chapel.

Dr. Gamage was born in Woodville, Mass., in 1860 and was graduated from Brown University, Providence, R. I., in 1882. He also received the degree of M.A. from that university in 1885, and the degree of D.C.L., *honoris causa*, from Hobart College in 1898. He was a faculty member at Delaware Academy, Delhi, N. Y., until 1885, and for the next eight years he was principal of Oxford Academy, Oxford, N. Y. In 1893 he became headmaster of St. Paul's School, Garden City, L. I., N. Y., where he served until 1907 when he resigned to found the Pawling School. He was ordained to the diaconate in 1931 and to the priesthood in 1932.

Dr. Gamage is survived by his wife and daughter.

Raymond J. Harkins, Priest

The Rev. Raymond James Harkins, rector of St. Stephen's Church, Mount Carmel, and vicar of the Church of the Ascension, Kulpmont, Pa., died in Akron, Ohio, September 1st. He was 52 years old.

Mr. Harkins was born in Cuyahoga Falls, Ohio, and was a graduate of Kenyon College and Bexley Hall Divinity School, Gambier, Ohio. He was ordained to the diaconate in 1921 and to the priesthood in 1922.

The burial service was in St. John's Church, Cuyahoga Falls, Ohio, on September 4th, with the rector, the Rev. J. Keith M. Lee, and the Rev. Jerry E. Carpenter, rector of the Church of the Epiphany, Cleveland, Ohio, officiating. Interment was in Oakwood Cemetery, Cuyahoga Falls.

Mr. Harkins is survived by his wife and one daughter.

William Pressey, Priest

The Rev. William Pressey, rector emeritus of St. John's Church, Ashton, R. I., died August 27th, after an illness of many months.

Funeral services were held in St. John's Church, Ashton, on August 30th

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THE LIVING CHURCH

DEATHS

with Bishop Bennett of Rhode Island officiating.

Mr. Pressey was born in Brighton, England, in 1862, and was graduated from Trinity College in 1890, and the Episcopal Theological School, Cambridge, Mass., in 1893. He was ordained to the diaconate in 1892 and to the priesthood in 1893.

Mr. Pressey was rector of Christ Church, Medway, Mass., Trinity Church, Wrentham, Mass., and St. John's Church, Ashton, R. I.

He is survived by his wife, two sons, and two daughters.

Milton B. Sackett, Priest

The Rev. Milton B. Sackett, retired priest, died on September 6th in Greenville, S. C. Funeral services were held in the Church of the Holy Cross, Sanford, Fla., September 10th. Bishop Louttit, Suffragan of South Florida officiated, and the interment was in Evergreen Cemetery, Sanford, Fla.

Mr. Sackett was born in Columbus, Ohio, May 28, 1891, and was graduated from Ohio State University. He was ordained to the diaconate in 1924 and to the priesthood in 1926. He was priest in charge of St. Andrew's, Columbus, O., and chaplain of the Boys' Industrial School, Lancaster, Ohio, before moving to the diocese of South Florida where he became rector of St. John's Church, Homestead, until his retirement.

M. E. Nickerson

Mr. M. E. Nickerson, retired proprietor of the well known Church bookstore and supply house in Chicago, died on October 10th after several months of ill health.

Funeral services were held October 13th in Grace Church, Oak Park, Ill.

Mr. Nickerson, long active in the Church Club of Chicago and other Church activities, began the firm of M. E. Nickerson and Company in 1935 after extensive business experience with other firms in the Chicago area. Assisted by his wife, the former Mayme Pifer, whom he married in 1902, he handled a growing volume of business until failing health forced him to retire.

Mr. Nickerson is survived by his wife and one son.

Paul McNeel Thrasher

Col. Paul McNeel Thrasher, president of Porter Military Academy, Charleston, S. C., died August 31st after a long illness.

Colonel Thrasher was born July 9, 1886 in Royal Oak, Md. He was a graduate of Lehigh University and joined the faculty of Porter Military Academy in 1910.

CHANGES

Appointments Accepted

The Rev. Howard R. Crispe, formerly priest in charge of Trinity, Astoria, L. I., N. Y., is now rector of St. Simon's, Brooklyn, N. Y. Address: 2910 Avenue M, Brooklyn 10, N. Y.

The Rev. Harry Ingram Fell, rector of Holy Trinity, Logan, W. Va., will become rector of St. Giles', Stonehurst, Pa., on November 1st. Address: St. Giles' Rectory, 231 Hampden Rd. Upper Darby, Pa.

The Rev. A. Godfrey Lund, Jr., formerly rector of the Church of the Good Shepherd, Wareham, Mass., is now rector of St. Thomas', Brooklyn, N. Y. Address: 67 Moffat St., Brooklyn 7, N. Y.

The Rev. Laurence Stephen Mann, formerly of the diocese of Calgary of the Church of England in Canada, is now rector of Emmanuel Church, Lancaster, Wis. Address: Box 162, Lancaster, Wis.

The Rev. Hugh E. Montgomery, formerly chaplain at the Bishop's School, La Jolla, Calif., is now rector of St. Mark's, San Diego, Calif. Address: Box 484, La Jolla, Calif.

The Rev. Howard McC. Mueller, formerly rector of St. Matthew's, Bogalusa, La., is now chaplain of the Tyson Memorial Student Center at the University of Tennessee, Knoxville, Tenn. Address: 839 Temple Ave., Knoxville, Tenn.

The Rev. William G. Pendleton, rector of St. Farnham Parish, Tappanhook, Va., will become rector of Bromfield Parish, Washington, Va., on November 1st. Address: Bromfield Parish, Washington, Va.

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CHANGES

Resignations

The Rev. H. V. O. Lounsbury, formerly rector of the Church of the Ascension, Washington, D. C., retired October 1st.

The Rev. Howard S. Wilkinson, formerly rector of St. Thomas', Washington, D. C., retired July 1st. Address: 1302 Eighteenth St., N. W., Washington 6, D. C.

Changes of Address

The Rev. C. A. King, formerly addressed at 3d St. at Patchett, Napa, Calif., should now be addressed at 1917—3d St., in that city.

The Rev. Frank W. Robert, formerly addressed at 15 Second Ave., San Mateo, Calif., should now be addressed at 162 Hickory St., San Francisco 2, Calif.

Ordinations

Priests

Maine: The Rev. Harold Ashley McElwain was ordained to the priesthood by Bishop Loring of Maine on October 3d at St. Paul's Church, Portland, Maine. He was presented by the Rev. Leon A. Shearer and the Rev. Canon Charles E. Whipple preached the sermon. Fr. McElwain is vicar of St. Paul's Church, Portland. Address: 143 State St., Portland, Maine.

Pittsburgh: The Rev. Leroy D. Hall was ordained to the priesthood by Bishop Pardue of Pittsburgh on October 3d at Holy Innocents' Church, Leechburg, Pa. He was presented by the Rev. B. Franklin Barker and the Very Rev. N. R. H. Moor preached the sermon. Fr. Hall is priest in charge of St. Andrew's, New Kensington, and Holy Innocents', Leechburg, Pa. Address: 441 Charles St., New Kensington, Pa.

Virginia: The Rev. Henry B. Hucles was ordained to the priesthood by Bishop Mason, Suffragan of Virginia, on September 21st at St. Philip's Church, Richmond, Va. He was presented by the Rev. Alexander H. Easley and the Rev. Dr. Aston Hamilton preached the sermon. Fr. Hucles is priest in charge of Grace Church, Millers Tavern, Va., and may be addressed there.

Marriages

The Rev. Edward I. Hulbert and Miss Maude Francis Alvis were married September 18th in Grace Church, Lynchburg, Va. Bishop Barnwell of Georgia officiated at the ceremony, assisted by the Rev. A. Hume Cox, rector of Grace Church.

Corrections

In the report of the September meeting of the National Council, [L. C., October 5th], the Rev. Robert A. Magill was incorrectly quoted. Mr. Magill actually said:

"The clergy are just average Episcopalians made out of average laymen, and they do not know the techniques of personal evangelism. I don't believe we will get the laity to do anything in this direction until the clergy know how to do it and can, in turn, teach the laity to do it."

CHURCH SERVICES

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days: 7:30, 8, (also 9:15 HD & 10 Wed), HC;
MP; 5 EP sung. Open daily 7-6

Key—Light face type denotes AM, black face, PM; anno, announced; appt, appointment; B, Benediction; C, Confessions; Cho, Choral; Ch S, Church School; c, curate; EP, Evening Prayer; Eu, Eucharist; Ev, Evensong; ex, except; HC, Holy Communion; HD, Holy Days; HH, Holy Hour; Instr, Instructions; Int, Intercessions; Lit, Litany; Mat, Matins; MP, Morning Prayer; r, rector; Ser, Sermon; Sol, Solemn; Sta, Stations; V, Vespers; v, vicar; YPF, Young Peoples' Fellowship.

NEW YORK CITY (Cont.)

ST. BARTHOLOMEW'S Park Ave. & 51st St.
Rev. Geo. Paul T. Sargent, D.D., r
Sun 8 HC; 11 Morning Service & Ser; 4 Ev. Special Music; Weekdays: HC Wed 8; Thurs & HD 10:30
The Church is open daily for prayer

GENERAL THEOLOGICAL SEMINARY CHAPEL
Chelsea Square, 9th Ave. & 20th St.
Daily: MP & HC 7; Cho Evensong Mon to Sat 6

HEAVENLY REST 5th Ave. at 90th St.
Rev. Henry Darlington, D.D., r; Rev. Herbert J. Glover, v; Rev. George E. Nichols, c
Sun HC 8, 10, MP & Ser 11; Thurs & HD 11 HC

INTERCESSION CHAPEL Rev. Joseph S. Minnis, D.D.
Broadway and 155th Street
Sun HC 8, 9:30, 11; MP 10:30; EP 8; Weekdays: HC Daily 7, 10, MP 9, EP 5:30, Sat 5, Int 12
Confessions: Sat 4-5 by appt

ST. JAMES' Rev. H. W. B. Donegan, D.D., r
Madison Ave. at 71st St.
Sun 8 HC 9:30 Ch S; 11 Morning Service & Ser; 4 Evening Service & Ser; Weekdays: HC Wed 7:45 & Thurs 12

ST. MARY THE VIRGIN Rev. Grieg Taber, D.D.
46th St. between 6th & 7th Aves.
Sun Masses 7, 8, 9, 10, 11 (High); Daily: 7, 8, 9:30, 12:10 (Fri); C, Thurs 4:30-5:30, Fri 12-1, 4:30-5:30, 7-8; Sat 2-5, 7-9

ST. THOMAS' Rev. Roeliff H. Brooks, S.T.D., r
5th Ave. & 53rd St.
Sun 8, 11, 4; Daily: 8:30 HC; Thurs 11 HC, Daily ex Sat 12:10

Little Church Around the Corner
TRANSFIGURATION Rev. Randolph Ray, D.D.
One East 29th St.
Sun HC 8 & 9 (Daily 8); Cho Eu & Ser 11; V 4

NEW YORK CITY (Cont.)

TRINITY Rev. Frederic S. Fleming, D.D.
Broadway & Wall St.
Sun 8, 9, 11 & 3:30; Daily: 8, 12 ex Sat 3

PHILADELPHIA, PA.

ST. MARK'S Locust St. between 16th & 17th Sts.
Rev. William H. Dunphy, Ph.D., r; Rev. Philip T. Fifer, Th.B.; Rev. Francis Voelcker, B.D.
Sun: Holy Eu 8, 9, Ch S 9:45, Mat 10:30, Sung Eu & Ser 11, Nursery S 11, Cho Ev & Address 4; Daily: Mat 7:30, Eu 7 (ex Sat) 7:45; Thurs & HD 9:30; EP & Int 5:30; Fri Lit 12:30; C Sat 12 to 1 & 4 to 5

PITTSBURGH, PA.

CALVARY Shady & Walnut Aves.
Rev. Lauriston L. Scaife, S.T.D., r; Rev. Samuel N. Baxter, Jr., Rev. A. Dixon Rollit
Sun 8, 9:30, 11 & 8; HC: 8 daily, Fri 7:30 & 10:30; HD 10:30

ST. LOUIS, MO.

TRINITY Rev. John A. Richardson
N. Euclid at Washington
Masses: 1st Sun 9 & 11; Other Sun 7:30 & 11; Wed 9:30; Thurs 10

SAN FRANCISCO, CALIF.

ST. FRANCIS' San Fernando Way
Rev. Edward M. Pennell, Jr.
Sun 8, 9:30 & 11; Thurs 10:30 HC; HD 9:15 HC

SPRINGFIELD, ILL.

ST. PAUL'S PRO-CATHEDRAL
Very Rev. F. William Orrick, r & dean; Rev. William C. Cowles, ass't
Sun Masses 8, 11; Daily 7:30; Wed 7

WASHINGTON, D. C.

ST. AGNES' Rev. A. J. Dubois, S.T.B.
46 Que Street, N.W.
Sun Masses: Low 7:30, 9:30 & 11—Sung Masses Daily: 7; Fri 8 HH; C Sat 7:30 to 8:30

EPIPHANY 1317 G St., N.W.
Rev. Charles W. Sheerin, D.D.; Rev. F. Richard Williams, Th.B.; Rev. Francis Yarnall, Litt.D.
Sun 8 HC, 11 MP, 8 EP; 1st Sun, HC 11, 8; Thurs 11, 12 HC

WAUKEGAN, ILL.

CHRIST CHURCH Grand at Utica
Rev. Osborne R. Littleford, r; Rev. David I. Horning, associate; Rev. William R. Cook, c
Sun 8, 9:15, 11; Wed 7, 9:30; Thurs 9:30; HD 9:30

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